1: Hollis G-5 (ca. 1894-1904) 1905
FL12 Masai FL12

Concerning the shields and spears of the Masai warriors.

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531
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The warriors' shields are not all of one design; they differ.

Each age and each sub-district has its own design.

In consequence, if the warriors meet an enemy, it is known to what age such a one belongs, and also to what sub-district.

There are four markings for the shields, the red one, the black one, the ornamental one, and the one for bravery[1].

411
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Likewise with the spears, they are not all marked alike.

If a spear is found, it can be ascertained by looking at the lower part to what age and also to what sub-district its owner belongs.

Concerning the arrows of the Masai elders.

The old men have special marks for their arrows as the warriors have for their spears.

If an arrow is found, the generation and the sub-district to which its owner belongs can be recognised.

[1] The Masai make use of four colours in ornamenting their shields—white, red, black, and grey. White is obtained by mixing water with white clay; red clay mixed with the juice of the fruit of the Solanum sanguinolentum, Hochst., produces the red paint; black is procured from the ashes of Rumex usambarensis, Vahl., or from charred potsherds and gourds; and grey, which is but rarely used, is obtained from shadera.

[386]

1: Hollis G-5 (ca. 1894-1904) 1905
FL12 Masai FL12

PLATE XX

531
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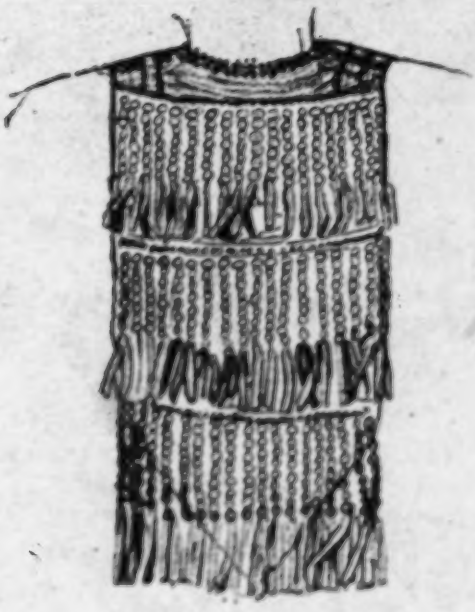
1

2



321
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3

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4

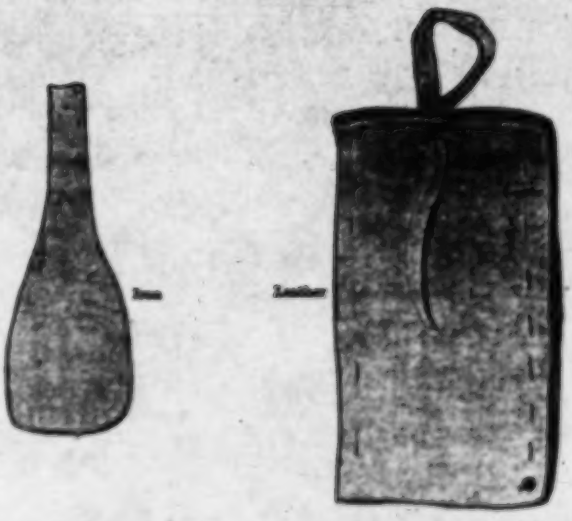
1. Necklace of brass wire, beads, and chains worn by women [1].
2. Ceremonial garment worn by warriors when proceeding on a raid after the election of an Olmoratal chief [1].
3. Ivory arm-ring worn by elders as a sign of wealth [1].
4. Belt worn by ceremonial women, made of leather covered with beads of different colours [1].

[Facing P. 301]

1: Hollis G-5 (ca. 1894-1904) 1905
FL12 Masai FL12

PLATE XXV

412
415
182



Razor and case (½)

415
531
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Masai snuff-boxes (½)

[Facing P. 332]

2: Bernardi E, M-4 (no date) 1955 FL12 Masai FL12

ned by the status of seniority which is higher for the right-hand unit than for the left-hand unit. 561

To study how the seniority status of the age-units affects the structure of the age-class may be useful to our analysis.

The right-hand unit, being the first of the two-units forming a class, is senior to the left-hand unit. A class, however, is not an absolute institutionalised set of persons, but it is related to other classes below or above itself. Therefore, the two age-units of a single class must also be considered in relation to other classes.

The right-hand unit at the time of its institution has no actual relation to the left-hand unit for the latter does not exist yet, but it has relation to the class next above itself and particularly to the left-hand unit of this. [**] Such a relationship makes the right-hand unit junior to the left-hand unit of that class next above. At a later stage, when the new left-hand unit is instituted, the right-hand unit in question becomes a senior unit. The senior right-hand unit and the junior left-hand unit will finally merge into a class. Therefore, if a class is regarded as an absolute body, the right-hand unit is the senior and the left-hand unit the junior. But if the class is viewed as a related body, both the right-hand and the left-hand unit pass through a first stage of juniority, and a successive stage of seniority.

It is important to stress that in the structure of a single age-class the right-hand unit is always the senior unit and the left-hand unit is always the junior unit. 561 554

The status of seniority, as contrasted to that of juniority, is not a mere abstraction. It gives rise to some special privileges which are recorded by FOSBROOKE as follows: (1) "the marking on the shield known as *oorvi oinyaki*;" [***] (2) the spear handle of black wood called *enjata narok*; (3) the right to hold a dance without seeking permission

[**] One should note that a class is finally instituted, i. e., the two age-units merge into a new single age-set, when the first unit of the next following class has been instituted. See below on the discussion on the overlapping rhythm.

[***] According to MERKER, p. 78, there may be six marks in the coats-of-arms of Masai warriors which they paint on their shields: 1. the warrior red mark (*os orol'onjogi*, to which FOSBROOKE refers; 2. the black mark (*os or-ol'orok*); 3. the ornamental band; 4. the coat-of-arm of the clan; 5. the mark of leadership (*Korporalschaftsmarken*); 6. the mark of bravery or distinction. Of all these marks the most important is the warriors' red mark (No. 1. The mark of the clan was rare in MERKER's time. The mark of bravery is reserved for the warriors who distinguish themselves in military action. The shield of the junior initiates (*il barnoti*) is poor in colour and pattern. They are allowed only the black mark; the red one is reserved for the senior initiates. [531]

6: Thomson K-3 (1883-1884)1887
FL12 Masai FL12

614 breed than others. The most aristocratic of these clans are
565 the Ngajè-Masai, Molilian, Lyserè, and Leteyo. These have
the finest physical development, and are undoubtedly superior
142 to the others in the shape of the head, the less depressed
nose, and thinner lips. Indeed,—but for the prominence of
the cheek-bones, a tendency to a Mongolian shape and up-
ward slant of the eyes, the chocolate-coloured skin, and the
hair with a tendency to become frizzy—they might pass
muster as very respectable and commonplace Europeans.
The Ngajè-Masai are the purest breed, and are to be found
chiefly around Kilimanjaro. The most degraded tribe physi-
cally is that which is known to the coast traders by the
name of Wa-kwafi. They seem to have acquired a strain of
negro blood, as will be perceived by an examination of the
photograph of the Masai of Lykipia (p. 205).[1] The higher
development of the Ngajè-Masai is seen in the photo of an
aristocratic woman of Njiri.

634 The country is divided into about ten principal districts,
such as Sigirari, Njiri, Matumbato, Kapté, Degiliani, Lykipia,
Guas' Ngishu, &c. The various members of the race are
[614] generally designated by their native district. Various clans
may be found occupying the same district, but they usually
keep in distinct kraals. Hence they speak of the "El-Masai
Matumbato," or El-Masai Kapté. Each district also is fur-
[714] ther distinguished by having special heraldic devices on the
[531] shields of the warriors, painted with wonderful skill and
taste in black, white, red, or yellow colours. Between the
619 various sections of the tribe there is not the slightest cohesion.
628 Wars among themselves are of constant occurrence, though
when a state of war is not declared, they are on the most
friendly terms,—their feuds not being of that deep-seated
character which distinguishes those of semi-civilised lands.

194 Of these internal wars none have been so disastrous or so
628 oft-repeated as that between the main mass of the Masai and
the Wa-kwafi (I here use the name for convenience). The
original home of the latter was the large district lying
between Kilimanjaro, Ugono, and Paré on the west, and
Teita and U-sambara on the east. This large region is known
to the Masai as Mbarawi. Some fifty years ago the Wa-
kwafi were numerous and strong, able to resist their foes
against all comers. About 1830—as far as I can gather—a
series of misfortunes fell upon them. In a great war-raid
against the Wa-gogo to the south they suffered a severe
repulse, and great numbers were slaughtered. The same

[1] [text illegible]

6: Thomson K-3 (1883-1884) 1887
FL12 Masai FL12

714
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[p. 249]

/34 cont./

276 other leaves, for example, from the banana, and thus left to ferment for several days. Then they are hung up to dry in the shade or in the hut, and, as soon as they are sufficiently dry, they are packed together in the above-mentioned packets. To make the ball tobacco, on the other hand, /35/ one lightly pounds in a mortar the fermented and dried leaves, after they have been sprinkled with water, without, however, thereby breaking up the leaves. The very moist mass is then shaped into balls, which are left to dry in the sun. The [435] Masai pay a goatskin for two packets of about half a pound each or for ten balls. Only the old people use tobacco. The men smoke, sniff, and chew it, while the women content themselves with chewing and sniffing. The tobacco intended for smoking is coarsely cut. The tobacco pipes (Fig. 8) consist of a thin wooden tube about a foot long (*en sarian*) and a conically shaped clay or [322] [439] wooden bowl (*el mairi*). The latter is carved by the Masai themselves, whereas they buy the clay bowls. For chewing one uses

Fig. 8. (1/4)

[315] [437]

Fig. 9. (1/4)

the same tobacco and chews it with a little pea-sized piece of natron salt (*e magái*). To prepare the tobacco for snuff, the smoking tobacco is first cut as fine as possible and then ground to powder with a round stone in a piece of gourd shell. To this one

/35 cont./

276 adds some natron salt and beef fat, frequently also pulverized bark of ol amóra (Ocimum suave Wild.), and mixes the whole by further grinding.

[415] [237] [531] [136] Small boxes (en dulet -- 'n duleta) made out of wood, bamboo, cattle or sheep horn, or even out of the horn of the Rhinoceros bicornis, which often are quite attractively carved and decorated with beads,

[267] [415] serve as snuffboxes (Fig. 6). They are worn around the neck on thin chains made out of iron wire.

Fig. 6 (1/1) Vessel for the preparation of honey beer.

273 Another luxury, also intended only for married men, is a kind of honey beer (en aiscbo sampa) (Fig. 7). One dissolves honey in

[124] water and adds a piece of the root of the mappe aloe, ol ngumbi, /36/ or a peeled and cooked piece of the root of the so-called liver-sausage tree (1)

1. Named after the resemblance of the fruit to a liver sausage.

(ol darbil -- Kigelia aethiopica), both as a taste corrective and to hasten the fermentation. The mixture is allowed to stand and ferment three to five days in a warm place, say, in the vicinity

[124] of the hearth fire. Before it is drunk, one often puts in a few bunches of leaves from the ol gonjet bush, I suspect in order to stop the vinegar fermentation. The honey beer is quite strongly intoxicating, so that a drinking bout usually ends with complete drunkenness. Other beers, which the sedentary Negroes bring to

[439] the kraal for sale and which are made out of bananas and Eleusine, maize, or sorghum, are milder. The Masai do not distinguish these with names, but rather call them generally ol mérra.

/36 cont./

524 Now the partner starts in the same way playing in his row. /37/ to let the other play again as soon as he has placed a last stone in an empty compartment. The one who places a last stone in an empty compartment of his own row takes it and the ones lying in the adjacent compartment of the opponent's row for himself, and so on until, according to the rules, no more stones can be taken out of play. The one who has removed the most stones has won the match and gives himself a point. Serving as counters are small, finger-thick, and spindle-shaped ivory sticks 15-20 centimeters long (ol-alai, ol ala) (1).

1. As tooth generally is called tusk of the elephant, ivory.

Before the game starts, there is an understanding as to how many points are to be played. Women never play this game, warriors rarely. The latter usually prefer the ol gehé (l gehée), which is played in much the same way, except that in any case about eight players for each side take turns and each row has 40 to 50 compartments, which are not chiseled into a board, but are scratched into the ground.

415
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Fig. 6 (No.

When the livestock has come home from pasture, it is milked, as in the morning, and after that the evening meal, consisting of fresh milk, is taken.

/37 cont./

415 (356) The household equipment is quite paltry. Except for two or three earthen pots there is found first of all a number of gourd bottles (Fig. 9) of various sizes: for milking, the ol kii, ol ubor for storing milk, the ol bugeti, ol bugeta and the larger o mala, 'malada: for making butter, the en digolongol: and for honey bees, the o' nilkombaa. Some have a bulging, others a slender bottle shape. They often have sewed on them longitudinal strips (531) (791) of goat's leather, which are trimmed with cowrie shells (1)

1. The shell of the porcelain snail, Cypraea moneta, which even today takes the place of money in many parts of interior Africa: on the Bisaaa /Myaaa/, for example, 1000 cowries have the value of two rupies, two pesas (at an exchange rate of 1.40 marks) = 2.94 marks.

415 (en ngiroi, en ngiroi). To make these vessels one puts the ripened 322 and extremely hardened bottle gourds, the only place that the blood grow near their brain, and, to be sure, on piles of goat and sheep dung, either in water or to dry on the hut roof until /38/ their contents soften, and then removes them by poking and twirling (539) with a brush made out of a goat's tail (ol kidongol). Later, the cleaning is done after daily use through rinsing with cattle urine. As the reason for this peculiar "cleaning" the women whose duty this work is say that the vessels rinsed with water soon become foul-smelling and the milk stored in them does not thicken so evenly as with the use of urine, but rather deposits a layer of water. Since, with use, the gourd bottles soon take on a scorch, disgusting odor, they are often perfumed, and, to be sure, through fumigation with twigs of the ol ogiss acacia, through which the milk can be given a taste ploasant to the blaai. /Figs. 10 and 11 appear here./

415f (434) The women who scrape about ten gourds (Fig. 10), (228) out of which one eats, from ordinary urine, while they themselves make the honey pots (ol kiti, ol olit) (Fig. 11). On each of the two openings of a scarden tube approximately a foot long

/77 cont./

561 of all the age-fellows is first canvassed, so that the /78/ may choose
78 a delegation from their midst. To it belongs in the first rank the
speaker, then a rather large number of the strongest and handsomest
ni lamui. All are provided with rich adornment, as well as beauti-
ful weapons. Each ni lamui has brought along a low head of
[431] cattle. The large herd formed by this is taken along by the dele-
gates as a gift for the ni ilimi. When they have two presented
their request to the mighty one, he directs them to come the next
day, when he imparts the answer by giving them, for example, the
name ni gishan. The ones circumcised during the period from 1898
to 1901 were given this one. It is supposed to mean the generation
after them weakened and impoverished by the rinderpest. After the

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531

Ill. 58. Shield ornaments of the Ilmori.

561 delegation has been dismissed by the ni ilimi, they return to their
78 native kraals. At a gathering again held there, all learn the new
[714] names and then consult about the choice of a shield ornament.

/78 cont./

These consist of curves, sectors of circles, lines and scallops, which are painted on the shield's surface in three colors. Pompeian red, black, and gray (1).

1. Gray is very rare. Black and red, on the other hand, are represented on every shield of the warriors.

with which white belongs as a fourth color. /78/ serving as the background color for the shield's surface, from which the colored designs stand out in sharp contrast. One uses for this the red earth mixed with blood or with the juice expressed from the fruit of the Solanum campylacanthum, further the white earth that is found in various places on the steppe, which is mixed with water, and, for black, pulverized, charred gourd shell. Gray is produced out of charred and pulverized cattle bones.

Today considerable confusion in the shield escutcheons widely prevails. The more the war expeditions of the Mexi become, thanks to European dominion, the more the old formalities of warfare are sloughed off, and ancient rules, which formerly were never transgressed, are today all too often ignored; their purpose has lost its meaning in the changing times. A further blurring in the shield escutcheons arose through the Lerma-Zendes civil wars, in which, for the first time, long-lasting struggles between the Mexi are taking place. The confusion in the escutcheons is not of itself however so here only as one of the many visible proofs of the relaxation of the old strict organization. Therefore a special description of the present-day, often arbitrary escutcheon figure may be omitted. On the other hand, it is important to establish the rules according to which the shield escutcheons were made up.

A shield escutcheon (Plate I) may contain 1. the red warrior-cuahuin (or wood eagle), 2. the black cuahuin (or wood eagle) (1).

1. To which the rare gray one belongs.

3. the ornamental band (or eagle) or ehua, 4. the escutcheon of the lineage, 5. the cuahuin of the warriors, and, finally, 6. no cuahuin

4. [i.e., the shield escutcheons--Analyst]
1. [See pp. 606-607--Analyst]

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/79 cont./

714 which only the brave are entitled to wear, the <u>ey mvvvi</u> [illegible]
• 531 A shield emblem is complete if, in addition to the ornamental band, it also contains the red warrior-emblem.

The ornamental band is the stripe painted in the longitudinal diameter of the shield. Actually <u>ey mpin</u> is the name of the cowrie shells that, sewed on leather strips, adorn the gourd bottles. The similarity of such an ornamental band with the longitudinal stripe on the surface of the shield explains the idiomatic word used for this and my translation as ornamental band. The drawing of the ornamental band is unimportant and is often subject to the taste of the carver. Considerable differences exist both between the provinces and within the individual area.

714 531 639 184 The most important emblem on the shield of the warriors is the red warrior-emblem. Three forms of it are distinguished: the double wedge (Plate 1: Figs. 2, 4, 6, 8, 12, 14, 16, 17) along the ornamental band belongs to Kinshga Province, the segments of circles (Plate 1: Figs. 5, 7, 10, 18) on the ornamental band are the emblem for Lulua Province, and the peripheral emblem (Plate 1: Figs. 11, 13, 15) shows that the bearer of such a shield belongs to Ci bwaga Province. The warrior emblem is either on both halves of the shield or only on one: the former is the rule in Ci bwaga and Lulua, the latter /ibi/ in Kinaga. Lulua and Kinaga, however, show many exceptions. If the red emblem is painted on both halves of the shield, the one half shows the mirror image of the other, so that a symmetrical double emblem results, the center line of which is formed by the ornamental band. According to my explorations, this seems to have been the fashion especially after heavy-risk war expeditions. On the other hand, where the red emblem is found on only one side, the other half of the shield shows one or two large, black, bow-shaped emblems (Plate 1: Figs. 3, 5, 9, 13, 15, 17, 18). These are commonly found in Kinshga, where they have been customary for so long as the memory of the people extends. *They are never in Lulua /ibi. It appears here/* and, to be sure, really only since the death of Mbweyea. Mbweyea resides in Kinaga, and his bodyguard consisted of Kinaga warriors. *After his death Zambua put together a guard made up of* Lulua warriors and also stayed largely in Lulua in order to avoid the

/to come/

Pl. 23. Shield ornaments of the Mbeni.

influence of the Nkwoki military cation here. The answer to the question concerning the meaning of the black bows was almost always merely that they probably served as ornamentation, since, with the application of the warrior emblem on the one side, the other half of the shield would look unattractively empty, and only a few old men opined that it was originally a Lisango emblem of the Ek ghost. This conception seems to me the right one, and it would explain why the emblem /[illegible]/ has been commonly used in Lisango from time immemorial and does also cease to exist after Mbenye's death.

The Lisango emblem is almost never found on the shields of today; thus I did not come across it until I had drawn by a number of old men the shield ornaments carried by them in their youth. The illustrations of Plate [illegible] show a collection of Lisango emblems. We see there that the emblem is sometimes applied on the front of the shield rather, sometimes on the back of the shield. While the warrior emblems have remained the same for a long time, the Lisango emblems were always quite variable, and it seems that each age class made up its own.

1. [See p. 835--Ann.] [illegible]

/To come/

The illustrations give the lineage emblems that the members of the [illegible] age class carried before the livestock epidemics around the year 1880. It furthermore seems that even in the times in which the carrying of lineage emblems was customary they were not generally carried by all lineages, but only by those whose members predominated in number in the part of the country concerned. The practical utility of this mode of procedure was to keep constantly before the eyes of conquered or other lineages the fact that those lineages were particularly strong and that therefore the individual belonging to them was entitled to a larger share of the spoils, in accordance with the principle might comes before right. The emblem of such a lineage was then also sometimes adopted by all the members of that part of the country.

Those warriors who take the lead in battle, the [illegible] have the right to carry the emblem of bravery on their shields. This is the small colored emblem that is on the periphery of a longitudinal side and is to be found in Figures 9, 10, 15, 16, and 17 of Plate 1. It is still commonly used today.

The last emblem that may be included in the district emblems is the one mentioned above as the section emblem. By section is to be understood here one of the many small divisions out of which the camp of a camp found on a war expedition is made up. In accordance with its secondary significance, the emblem is not very striking to the eye. A comparison of illustrations 11 and 15, Plate 1, shows an example. These represent the emblems of two district whose owners belonged to one company and within it to different sections.

It is also to be mentioned that both the district emblems as a whole and its individual constituent parts were probably always dependent on fashion and other circumstances of the moment. Sometimes simplicity was fashion, sometimes gorgeous. Sometimes a close feeling of comradeship prevented the carrying of the clique-forming lineage emblem, sometimes mutual discord involving grounds of penal law or civil law called forth the opposite. The above-mentioned district paintings of old men proved to us that the district emblems of a province were uniform during periods of successful warfare. On the other hand, /it/ was also observed only on the latest occasion that

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/NE comm./
nowadays the warriors, out of boastfulness, go on using shields with enclosed escutcheons, taken as booty in battle with Negroes (1)

1. The fact that Negroes also carry shields of the Idzumi type, and, to be sure, with similar escutcheons, is a consequence of the above-mentioned association.

or half-breeds of Negroes and members or bastards of the Idzumi people or, with the present discord, even those of other Idzumi.

The shields of the ni hatsue, the recruits, do not appear so gaily colored (Plate 1: Figs. 1 and 2). As soon as the youths have received the shields, they ask the most esteemed of the married men, a former warrior of the warriors, for his consent that they be permitted to paint a black emblem on the surface of the shield. At the time he gives his permission, he also determines the form of the emblem, that is, he does not invent a new one, but chooses one from among the old familiar ones. With this and with an ornamental band only drawn in

Ill. 30. Shield escutcheons of young warriors.

/82 cont./

714 black, the youths then paint their shields. The red color may appear
701 in the ornamental band only with the carrying of the large red emblem.
• 531 They carry the black emblem and the ornamental band until they
561 have become the equals of the warriors and are able, by their ability,
to obtain the red emblem by obstinacy or force, for the warriors,
of their own accord, will not let a younger age class carry those
emblems. Therefore, when the youths feel strong enough, they com-
plete their shield escutcheon in the aforesaid way and then carry it
/83/ ostentatiously for show. The warriors see it, become angry,
714 and scold. The el barnot, for whom the warriors have until then
701 been persons of respect, answer snappishly and impudently and scoff
531 that the warriors have now become old and weak and neither need
561 nor deserve the red emblem any longer. No one likes to be reminded
578 of his shortcomings, and a Masai least of all tolerates the reproach --
for that is what it is for the one still in the warrior association --
of incompetence in war, especially if it is hurled at him in street-
urchin fashion out of the taunting mouth of a younger person. At the
[591] same time the youths build a circular barricade of branches and move
in, possibly even before it is filled with huts -- a further provocation
of the warriors, for with that the el barnot declare that they too now
have a right to their own warrior kraal and are no longer to be re-
garded as recruits, but as full-fledged soldiers. The consequence of
this is that during one of the following nights the warriors attack the
growing kraal in order to make the point clear to the el barnot with
force. If the latter are defeated, nothing remains for them for the
time being but to scratch the red emblem from their shields again with
[721] all haste. They give vent to their anger over their defeat by scolding
and by one or two small raids against Negro tribes. Sometimes the
701 warriors then acknowledge them as equals, especially if the raids have
561 brought rich spoils, but often too they must force their recognition as
[53] before. If this succeeds, they may now also carry the red emblem and
[714] are henceforth regarded as true warriors. They continue to build the
kraal that was started and live beside the other warriors, but go to
war with them. Usually, however, this situation does not last long;
rather, the old warriors soon quit the service and marry. It is there-
fore an exception if there are two warrior kraals in one region at the
same time.

411 [237] [136] [324]

/131 cont./ The beautifully worked waistbelt (nā ciwtin, ā ciwtini [Fig. 31 c and 32]) is made from guenón or deer's hide and dyed with the red juice of the root of the shrub ni yewtenāin i-ya ihiak (1):

3. Fighting criteria

on the back side is found a longitudinal middle seam and on the front side a corresponding longitudinal fold. Twelve centimeters from the upper edge /132/ of the waistband there are on the front side an oblong eyelet (ni ihiak, ni yuwenik) through which the belt (nā ihiakā, i ihiakin [Fig. 31 b]) were wound the hips is stuck. The latter is made of deer's skin and decorated with several longitudinal folds. There is a hole (an eukan, a eukat) at one end, and at the other one a small leather strap (nāin yuw, ta yuwin). The sword is worn on the right side and drawn with the right hand. Left-handed men wear it on the left side. This carrying method seems to point to the fact that formerly the people did not carry swords, but daggers, for a sword can be drawn with the right hand better from the left side, whereas a dagger is more quickly ready for a thrust from the right. Moreover, the sword, even today, is also frequently handled like a dagger.

[127] [58] [174]

714 178 [175]

According to the tradition of the people, the original Miami shields were very small (shield = ni ehit). They had a circular, flat shape, a round notch in the center, and a diameter of 30 centimeters. The grip stick was fastened on the back side with small straps, which were drawn through the shield. The very light shield was carried with two fingers at the grip stick. Accordingly, the hollow of the notch was very small. Gradually the shields became larger, and the reason for this may be sought in the frequent conflicts of the Miami with peoples carrying bows and arrows. Since in its original shape, the shield, with its enlargement, lost firmness, this was increased in that a wooden frame (ni dawiak, ni dawiki) was sewed around the outer periphery with strips of goat or sheep skin, the shield was bulled out, and, to preserve the longitudinal convexity, two straps (i yuwiata)

[237]

/110 cont./

714 were drawn from each end of the grip stick to the grip (Pl. 54). The
178 present-day shields, like the former ones, are also made out of buf-
[247] falo or giraffe skin. For better protection of the hand, the ankle is lined with a round patch of the same skin, and, on top of that, in order to prevent the chafing of the finger knuckles, with a piece of soft sheepskin. The shields now in use, measured with the convexity, are 1-1.10 meters long and half as wide. The ornament is painted
• [531] on the front surface of the shield, whereas the reverse side often --
[515] not always -- bears the lineage coat of arms.

714 On the march the warrior carries the spear with one hand, the
411 shield in the other one. With arm hanging down, the hand grasps
412 the shield grip so that the smaller diameter of the shield is vertical and the painted surface is turned outward.

411 The club (si ghoda, si ghod [Fig. 55]) is now made out of
[214] one piece, generally out of ordinary hard wood, especially from the
[247] tree si sirish and si silashwash (1):

1. Dalbergia sissoides K. Sch.

only the clubs of the specimen, which were solely for gesticulating, are made out of ebony wood as thin-sawn here. The old clubs /111/
411 consisted of two parts: the spherical head, into which the stickthin
178 handle was stuck through a central bored-hole. The club does not
[512] actually serve as a weapon of war; except for accompanying a speech, it is used almost exclusively in fights and -- to bash narrow bones of slaughtered livestock. The present clubs are about 40 centimeters
411 long, their head has a diameter of five to six centimeters. A clubthin
[214] resembles in shape, especially out of the wood of si gaisirie (1).

1. Ochna inermis Oliv.

often takes the place of the club. The club is worn in the sword belt; it sticks in it as a rule close to the sword, with the hand upward.

[illegible]

[illegible] another skin is sewed on the seam going from the rip toward the back. More common are the caps cut of two pieces [illegible] or [illegible] a lion) or the skin of the baboon [illegible]. These cross-gabled, resembling a clown perfectly in appearance. Furthermore they use the skin of the leopard [illegible] spanish, Indian leopard [illegible] [illegible] ! ewbe = cat?-dewseen), serval (Felis serval, [illegible] = lion, he only times the goats and sucks their blood), Colobus monkey, jackal, and hyena dog [illegible]. A strap holds the cap fast under the chin. The warrior wore the cap himself. And [illegible] (Fig. 42) and a colored cattle needle [illegible] serve as needle and thread for all needlework. Another cap worn by warriors, boys and older men has the shape of a baby's bonnet (Figs. 40 a and b) it is made out of the basecrown of a head of cattle and often adorned on the edges with small beads.

[illegible]

33. 40. Ornament of the men.

/141 cont./

In order to make the ears suitable for holding ornaments, their lobes are pierced in early childhood with a strong acacia thorn and distended by the insertion of longer and longer wooden plugs. The plugs (Figs. 42 a and b) are mostly made out of the wood of the ed gulandina tree (Ochna Market Oliv), often quite beautifully marked. The weight of the ornaments enlarges the holes still more, so that they often hang down extended ten centimeters. At the same time the upper edge of the ear is also pierced in one or two places. In these the women wear bunches of five to eight small chains to 30 centimeters long (Fig. 44); the men wear just as many ai simbi (sing. ai simbi), a clerk-key--shaped ornament made out of tin (Figs. 43 a and c) or out of brass wire (Fig. 43 b), often also a pass on a wire ring, a polished enamel shell, which ornament /142/ is called ed ZZZ (q.ZZZ) (Fig. 45), or a wooden stick 15 centimeters long (ai bambi, ai bambia [Fig. 47, upper part]), or a quill of the porcupine (akaia) or other, thereto akiaa-samsim. Around the lower part of the enlarged ring of ring of the ear lobe the men wear a tube four centimeters long (ai gimbi, ai gimbe [Fig. 47]), wound out of thin iron wire. /Figs. 47-51 appear here/ whose end coils are wrapped with copper wire, while on the rest of the coils usually long small chains 6 to 30 centimeters long (ai bimbi, ai bimbe). If these are only short, they are on a rule glued together with red paint (Fig. 46). In place of this ornament one also often sees an oval, perforated tin disk (ed gulandi, i gulandi) and other things, or a cup-shaped ornament that /143/ is carved out of the nut of the Hyphaene palm (Fig. 48). Married women and old men wear, tied to the ear lobes with a thin wrap, the large double spirals (s ai sarsiai, sarsiai) made out of thick brass wire. They are supported by a leather strap put over the crown of the head, since, because of their great weight, the ear lobe is unable to do so. It is regarded as particularly beautiful if they are further decorated with a leather band sewed across them and stitched with four rows of small beads, on which hangs a row of small chains. This decoration, which, incidentally, is found only among women, is called ai gindingere. For dancing, young girls often wear a string of beads (Fig. 51) around the forehead and occiput, or two strings of beads lying one above the other on both sides (Fig. 52), which are joined, ornamentally, with small chains. The ornament is called ai sdiaia.

TEXT CONTINUED ON PAGE 1??]

/144 cont./

301 ɔuɔɔɔ, ei ɔuɔɔɔ, shiny, bone-shaped white beads (ei ɔɔɔɔɔɔ), ɔɔɔɔ-pii--shaped, multicolored figured beads (ei ɔɔɔ), ring-shaped blue and green beads (ei ɔɔɔɔɔɔɔ, ɛ ɔɔɔɔɔɔɔ), and various wire rings. The beads are either strung on wire and cord twisted out of cattle tendons, or also sewed on narrower or wider, flat leather rings.

• [134] In the latter case the beads are arranged, according to color, in
[137] rectilinear, rarely square designs (Fig. 53). Such a bead band is called a ɔɔɔɔɔɔɔ. The middle piece of each circlet, lying on the chest, often consists of a tube sized piece of matt dull ground flat (ei ɔɔɔɔɔɔ, ei ɔɔɔɔɔɔɔ), on the beaded border of which hangs a row of small chains (Fig. 54). With this ornament consisting of beads, wire, and leather circlets the most varied and all conceivable combinations are formed, which everyone designates by the part of a name compromise to him, so that there is no fixed nomenclature for them. Special mention should be made of a string of beads regarded as particularly beautiful and chic for young women, in which ɔɔɔ long beads alternate with rows of small glass beads and spirals of brass wire two or three inches long and which is worn bandoleer-like over the left side of the chest.

301 237 As a war ornament the ei ɔɔɔɔɔ often wear a sort of shroud, a cross between a cape and a ruff, consisting of vulture feathers. The ornament is called ei ɔɔɔɔɔɔɔ or ei ɔɔɔɔɔ-the vulture; each individual cord on which the feathers are strung is called ei ɔɔɔɔ.

Besides a simple bead ring, a leather band stitched with beads (ei ɔɔɔɔɔɔ, ei ɔɔɔɔɔɔɔɔ) or an ivory ring (ei ɔɔɔɔɔɔɔ, ei ɔɔɔɔɔɔɔɔ), the men, especially the warriors, often wear on the left upper arm a bracelet of sharp bone in the form of a double chopping-knife (ɛ ɔɔɔ, ɛ ɔɔɔɔ [Fig. 55]). If one goes to a festival or goes to war there
[134] hangs on it a cover-long, colored ɔɔɔ (ei ɔɔɔɔɔ, ei ɔɔɔɔɔɔɔ) made out of the skin of leopard, Indian leopard, marvel, jackal, forbearer of the goat (ei ɔɔɔɔɔ, Canaanite panther), and (ei ɔɔɔɔ ɔɔɔ, Jerboya /Jerboya/ antilope), zebra mangoose (ei ɔɔɔɔɔɔɔ, Cynictis ɔɔɔɔɔɔɔɔ), rock rabbit (ei ɔɔɔɔ ɔɔ ɔɔɔɔ, Dendrohyrax validus), and of a squirrel-like animal (ei ɔɔɔɔɔ ɔɔ ɔɔɔɔ - goat-antlers the three generally colors that is worn on the sleeve of the gown or right), the

/140 mss./

307 914 temples, whereupon the tips of the strands are wrapped with bast to the length of an inch. The back hair, lengthened up to 50 centimeters, is placed around a four-long stick and on this wrapped tightly with bast or goat leather scraped thin, so that it forms a stiff braid (si dajge) reaching to the waist. Over this braid one not infrequently finds one to three smaller ones. Often the tips of the little temple braids (sing. si bebede; si baked | sõ gwetie) are joined with that of the [illegible] braid (si bebede | sõ gwetie) and the former tied together under the chin with a string (mele of fibers) (3).

[281]

[965]

1. This hair style has the purpose of preserving the head from the harmful influences of the sun's rays. For that, one first let the hair grow long and, since the long strands fell annoyingly into the face at every movement, put it together into "braids." The fringe helped themselves more simply, in that they shaved the front part of the head and left the prominence of the thick padding of hair at the back part of the head.

[971]

307 [224] The hair is often perfumed with the root powder of sõ ẽ kõdaki (Cassia spec.). /140/ /32a, 40 and 50 appear here./

[124] /140/ The white facial painting of the newly circumcised has already been mentioned. Younger people, especially women and young girls, on all festive occasions, smear the entire body (under as it is not clothed, with red paint, which they like to perfume with the pulverized leaves of si nagagagbõ (Cassia aquatilis Sch.), which smell like vanilla. With one finger the women then often only a bit of the skin hence in sequential lines (si bigaadu, si bigaadi) so that a kind of drawing is produced. One who has killed an enemy in war paints his body or the following days festively with white and red earth in stripes (Fig. 47). This painting is called as /Figs. 47-48 appear here/ gindigwan. An festivals one also often sees on the face of the warrior a red triangle, an apex starting at the alae and widening out up to the middle of the cheeks (Fig. 48). When boys

[361]

[965]

[TEXT CONTINUED ON PAGE 197]

and girls, warriors and women (men, herdsmen, old men and women) come into a region in which they have not yet been, they paint their faces and chests with to earth as protective magic against sickness and misfortune in the new land. The women paint the face on both sides with two concentric rings on the cheeks, or with two or three lines running parallel, which run from the corners of the mouth vertically to the eyes, then go around these in an outward curve. /ibi/ and run vertically upward over the outer corner of the eyes (Fig. 89 a and b). One can tell from the juice of the root of al guerandier [= Acanthaceae (Plumbago zeylanica), mixed with fresh blood].

[illegible]

[illegible]

(So G [= Government] on the label tag is not part of it, but could have been branded on the animal when it came to the forest land.)

[illegible] expense of the five head of cattle as a war expedition receives as a reward is called *khel*. Other names for cows are: *Bhandi-gaeyān*, *khariyān*, *ko kāhā*, brown one, tiger, cream-coloured one, *Bakhāgaeyān*, *khariāwali*, *ko-chogā*, red one. A male calf dropped by the cow *khāgaeyān* is called *ko-khāgaeyān*, while a female calf is simply given its mother's name.

[illegible] Cattle, *kachoyā*, and small livestock have ownership marks. These number of cuts on head (ears on one or both ears and of ears and nerve hooks) on the left side of the body. The marks (Figure 1 and 4) of [illegible], of [illegible]. If put on the body of [illegible], of [illegible]. If on the ears) on the cattle and *kachoyā*

/SS cont./

does to what lineage or sublineage the owner belongs; does on the small livestock the owner chooses for himself. Probably every lineage has several distinct marks. A glance at history will explain this. In the immigration of the Idawi people, accomplished little by little, each of the many bands originally formed a closed whole, which each lineage represented in it adopted a particular mark in order to raise its property known. So it was natural that later on different ownership marks existed in connection with one and the same lineage, each according to the affiliation with this or that band. Besides this were then belong only to individual -- very wealthy and widely ramified -- families are also known, and then they are applied in place of the others, and together with them. The marks on the cattle are the same as those on the donkeys, although the latter bear the ear marks almost exclusively, only very rarely also those on the body. If a band of breeding cattle passes to an owner belonging to another lineage, it is usually given a new mark, and, to be sure, this one does on the right side of the body. Besides the ownership marks, cattle often have still other signs burned in as adornment, especially circles or a wavy-line type of design. A circle around the ear of the calf and, on either side of it, one or two concentric rings on the hind legs are found especially frequently among bulls. In addition to these cut and brand work, which are therefore supposed to serve to put for identification, to put for beautification purposes, there is also a third type, which arises from operations that are performed with a red-hot iron (Fig. 73) for the curing of swellings on joints and tendons. These lines, usually lattice-shaped, are also found among goats and sheep. On female calves the horn structures are often cauterized, so that they can not butt later on. This operation further brings about, in the view of the Idawi, an enlargement of the body, desirable for lactic production.

Fig. 73

714
• 881

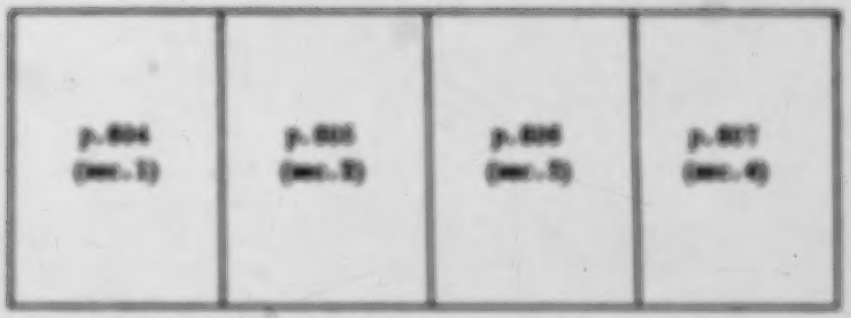


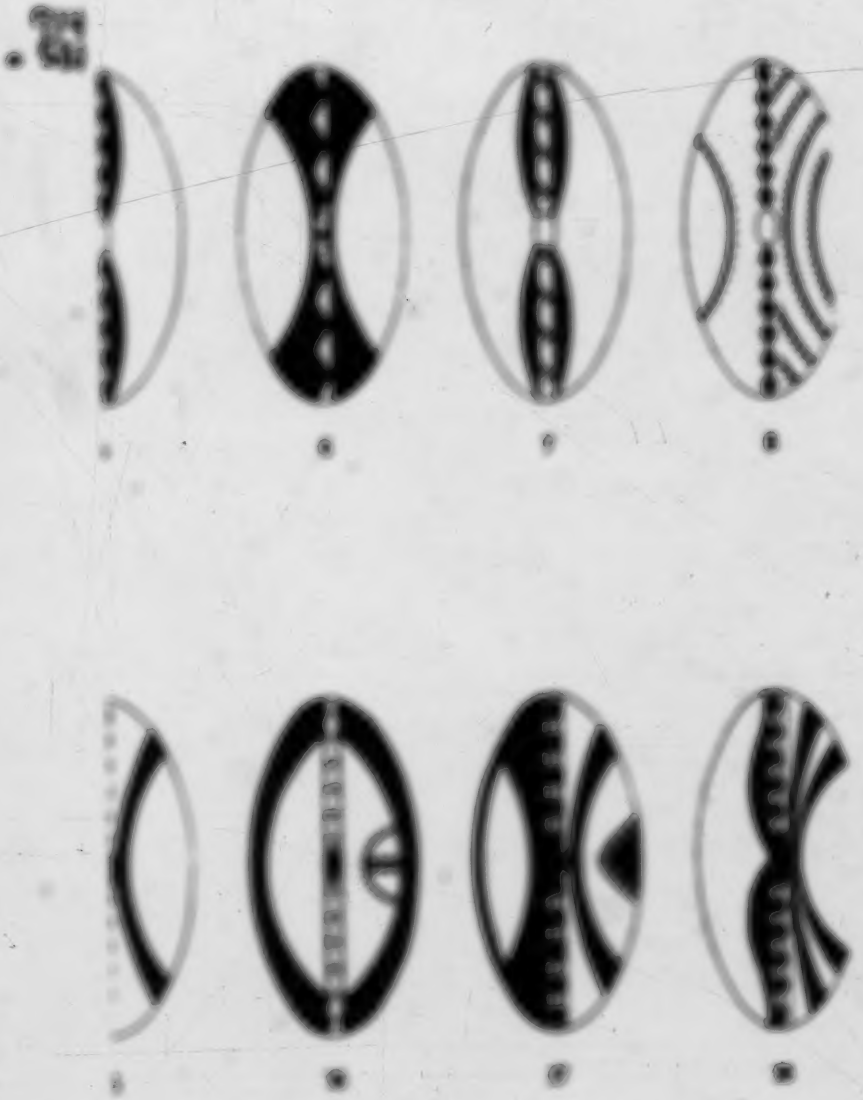
Chart of Partitions of Bad Plate 1
[facing p. 804]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] 1 (left section) of [illegible] sections of Plate LI

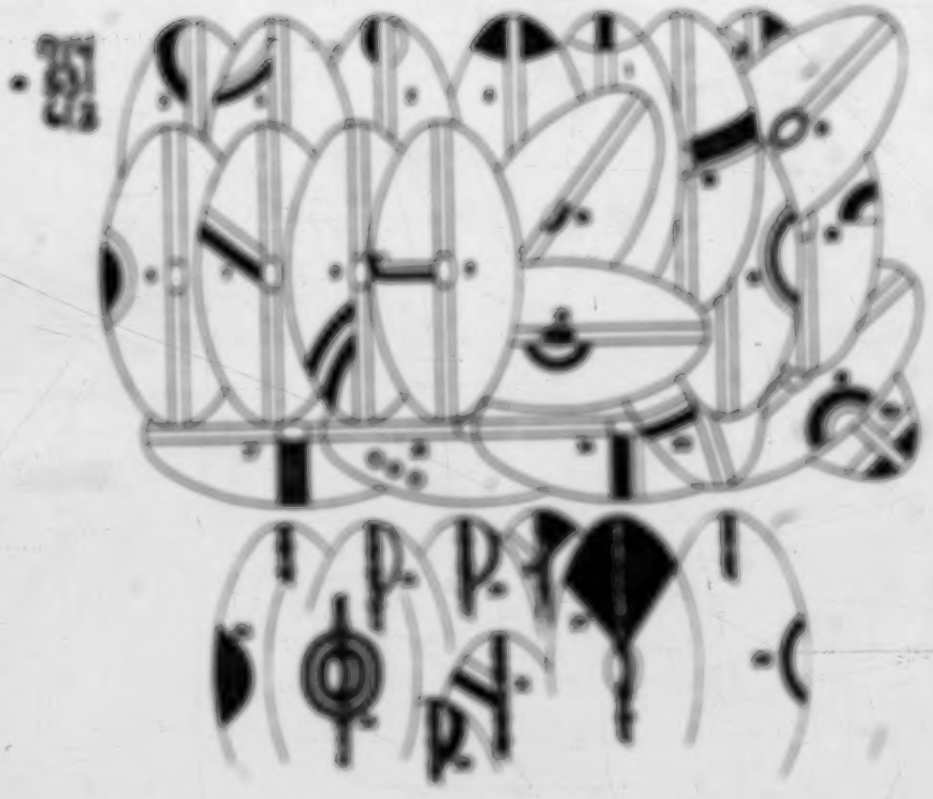
Figs. 5 (second section from the left) of Plate V

[illegible] 4 (third section from the left) of Plate IV



(3) is a variety — east of [illegible] — formed serpentinous, which was adopted by Zander's followers after the — presumably temporary — move to (2) braggs, which next place to the middle of (4).

Plate 9



Lineage Emblems on Shields.

1. [illegible]
2. [illegible]
3. [illegible]
4. [illegible]
5. [illegible]
6. [illegible]
7. [illegible]
8. [illegible]
9. [illegible]
10. [illegible]
11. [illegible]
12. [illegible]
13. [illegible]
14. [illegible]
15. [illegible]
16. [illegible]
17. [illegible]
18. [illegible]
19. [illegible]
20. [illegible]
21. [illegible]
22. [illegible]
23. [illegible]
24. [illegible]
25. [illegible]
26. [illegible]
27. [illegible]
28. [illegible]
29. [illegible]
30. [illegible]
31. [illegible]
32. [illegible]

[illegible] carried to and under the dung to to shelter to a post Nine and obviously impossible to get out.

Tail Beast also sometimes shorten a tuber, or at least the tassle involved, if a person dies to it.

Fleas People who are very seriously ill are removed from the house at least during the day, often to a small there home with a shelter constructed nearby. They may remain there at night also. It was difficult to learn much definite about this practice. A disabled person spending the night outside a home is very likely to add up [illegible] besides a hyena. The administration blames on this sufficient method of diagnosis and consequently the Beast have become reticent to talk about it. The sick persons' house that we saw looked to have been occupied nights as well as days.

Beads Traditionally the Beast are reported to consume entirely on blood and milk (Beaston, 1955). In Western Beastland the Beast diet consists of goats (native beast), milk, meat, and occasionally blood. The [illegible] and ceremonial goats are eaten by the women and young girls. The milk is collected in large calabashes. These calabashes, often colored and sometimes ceremonially decorated with beads, are viewed as such a symbol of the Beast as the white blankets or cloaks, horse spears and [illegible] rifles.

every opportunity. These are purpose to periodically re-
view the grazing land. During the 28 months of our
major study period, we were in eight of the Dan forest
(at the foot of the Dan Escarpment) at least twice a
month, often in the rains, and only once did we not see
smoke from a fire burning in the trees or bush.

Relations with Wildlife

The most significant influence the Masai have
exerted upon the wildlife is their protection through
excluding hunting tribes from Masailand. The Kwavasoba
are an exception, but there are relatively so few
Kwavasoba that they have little effect. The areas of
East Africa where the finest assemblages of grassland
wildlife still exist are those in Masailand.

The wildlife Masai hunt or have hunted include
buffalo for wildlife and possibly food, eland for food and
the kongoni and tsessebe for hides
and [illegible] hides before the arrival goods and diseases,
according to Millais, 1908). Lions and sometimes leopard
are defense and for item sense, and rhinoceros for horns
and to spite national park authorities (particularly
in the past decade). In times of drought the Masai may
spear various animals for defense eg to avoid competition
for scarce water. They will even spear elephants at such
times (Grant, 1957).

S: Abbott N-5 (ex. 1890) 1892 F764 Chagga F764
M6581 FL12-

CATALOGUE.*

DRESS AND ADORNMENT.

DRESS. Of tanned goat skins, rubbed with red ochre, beaded on the edges. Sections of skin are pinned together into a sort of shawl. There are no sleeves and apparently no means of fastening the garment. Worn by boys and girls.

Wa Chaga tribe; Mount Kilima-Njaro, East Africa. 151605

DRESS. Of dressed goat skins dyed with red ochre, fringed on three sides.

Wa Chaga tribe; Moshono, Mount Kilima-Njaro, East Africa. 151599

FACE-GUARD. Of ostrich feathers, fastened between two oval plates of leather. The rims of the plates are decorated with a line of red paint on a white ground. Worn around the border of the face in war. Loops on the front are for insertion of white ostrich plumes, generally two in number. [Fig. 5, page 12].

Dimensions, 28 by 18 inches.

Masai tribe; Mount Kilima-Njaro, East Africa. 151599

The manner of wearing this ruff is shown in one of the plates in Fischer's "Expedition", Mitchell, Greg. Geschich. in Hamburg, 1889-'2, Heft, 11.

FACE-GUARD. Of black feathers sewed between oval pieces of leather. Worn around the face by Chagga warriors in imitation of the Masai.

Outside dimensions, 22 by 16 inches.

Wa Chaga tribe; Mount Kilima-Njaro, East Africa. 151597

FACE-GUARD. Halo of dark plumes set into an oval structure of leather. Worn around the face by warriors in imitation of the Masai.

Wa Chaga tribe; Mount Kilima-Njaro, East Africa. 151598

FACE-GUARD. Oval ring of leather without feathers. Worn around the face in war.

Masai tribe; Kjiri, East Africa. 151594

GROUND FLOWER. Used as ornaments on ears of face ruffs.

Masai tribe; Mount Kilima-Njaro, East Africa. 151596

*The numbers in this catalogue refer to the entries in the Museum catalogue books of the Ethnological Series.

5: Abbott N-5 (ca. 1890) 1892 FN4 Chagga FN4
Masai FL12

M
415

CASE FOR FEATHERS. Tube of cane or bamboo with leather caps. Used by the Masai to hold the white feathers of the ostrich, two of which are placed at the top of the feather face-ruff.

Length, 19¼ inches.

Wa Chaga tribe; Mount Kilima-Njaro, East Africa. 151913

C
214
895

WAR-BONNET (*Toriki*). Of monkey skin, with a long skirt. (See fig. 4, page [11].)

Wa Chaga tribe; Mount Kilima-Njaro, East Africa. 151940

WAR-CAP (*Toriki*). Made of the skin of the Guereza monkey (*Colobus caudatus*).

Wa Chaga tribe; Mount Kilima-Njaro, East Africa. 151930

M
[392]

Fig. 11.
FACE RUFF.
Masai Tribe, Njiri, East Africa.
(Cat. No. 151934, U. S. N. M. Gift of Dr. W. L. Abbott.)

C M
[531]
[177]

WAR-BONNET (Toriki). A hood made of the long yellow hair of the Guereza monkey (*Colobus caudatus*). It has a short skirt and is beaded on the head-band. The Wa Chaga wear it in imitation of the Masai.

Wa Chaga tribe; Mount Kilima-Njaro, East Africa. 151939